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H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., APR. 7, 1886.

Semi Editorial.

The first of April has come and gone, and the second still finds me in my old prison—as it were. I am still getting some better, but my physician and friends do not think me strong enough to leave home. Then the air is so rough and chilly, that I could not ride far without taking cold, which I *must* avoid. How I have wished for a milder climate. The present low rates of fare to California ($38.00 from Kansas City and return) are very tempting, and if my college work were finished I would go next week.

Last week I remarked that we are not as progressive as we ought to be. I am constrained to refer to the fact again by the following item from a daily paper. It is headed

SAM JONES DESERTS HIS IDOLS.

CHICAGO, March 29.—At the close of Sam Small's brief sermon at the Casino rink last evening Sam Jones announced to the seven thousand people present that he had quit the use of tobacco. In making the announcement Mr. Jones said he now had no habit that was a stumbling block to anybody.

"If I haven't done Chicago any good," said he, "thank God Chicago can say that she has done a poor little pale southern preacher some good." Mr. Jones was cheered and for five minutes the noise was deafening.

This is a glorious example for our tobacco using ministering brethren. Would to God they might profit by it. It would be another conquest for the Brethren church, next to that of paying the college debt, if it could be truthfully said that not a Brethren minister uses the weed in any shape. I am glad to know that there is but a small percentage of us who do use it, although that small minority embraces some of our ablest and most influential men, and so much the more important it is that they should give *all* their influence in favor of that which is pure, and good, and right. "Whenever I find I have about me anything that may prove a stumbling block to keep others from Christ, it shall go down forever." Amen, thank God! That is the sentiment of my heart. How I wish I too could have gathered myself around brother Jones and shook his hand. And I would go a hundred miles to shake the hand and a little more, of any or all our ministers who would come out like he did. I am not a fanatic upon this subject, brethren, but I know it is not progressive to use tobacco. Come brethren, let us just all quit. It will not be over a few months until you will all be fully able to resist the strongest temptation. And all sisters, and most of the brethren will pray for you.

I had intended to give my views on "Strikes" in this article, but I must defer it for the present.

I have read the last EVANGELIST. Poor Bauman! you are entirely too tender hearted. I know some things are a little hard to bear, but then there is no use crying about them. In fact the Savior enjoins the contrary upon us: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Math. 5: 11, 12. Now if you have only one living wife, and I can hardly see what you would want with more than one, and nobody believes the story, then can you not see that circulating such reports is speaking evil against you *falsely*? And since it is done by these who hate you because of what you are believing and doing for Christ, can you not also see that it is for Christ's sake that you are bearing all this slander? Then hold up your head and rejoice, for great is your reward in heaven! Everybody does not have an opportunity, in this free country, of bearing persecution for Christ. You ought to be happy and thankful that you are among the few favorites! I am glad I belong to that crowd. The other day I heard, that an old G. B. bishop, upon hearing that I had said a thing had remarked: "Then I don't believe a word of it." I simply smiled over it, for I knew it was suggested through religious prejudice. I know, and he knows, and God knows that that old man never knew me to tell a falsehood. At the late Dayton G. B. annual meeting, my daughter, Lottie, in company with some other young sisters, overheard a fellow by the name of Wengert, from near South Bend, Indiana, make the remark that Holsinger was the biggest liar in the United States. She confronted him, and told him what she had heard, and made him own up that he never knew me to have told a lie. All he attempted in his own justification, was that I had made promises to the annual meeting which I did not keep. Let us rejoice, Brethren, that we are being evil spoken of, falsely, for Christ's sake. God and future generations will vindicate our cause, and heaven will reward us.

HOLSINGER.

The Difference.

It seems that the question of the difference between the Brethren and the German Baptists is one that will not down; and, while we have been dealing with it for years, and it is the same story over and over again, and, which we could leave undisturbed in its rest, there are others who have just become interested in the "difference" and want to know more about it. So, in this case, as in all others, we must yield to the inevitable, and bring "the difference" forward and hold it up again, to satisfy the demands of innocent, honest and conscientious inquirers after truth. Here is one of this class who wants information:

P. S. Not being acquainted with the Brethren Church, I would be pleased to know some of the difference between it and the G. B. Church; or, in other words, the faith and practice of the Brethren Church, as I belong to the G. B. Church and not near enough to any Brethren Church to attend and would like to know something in regard to the Brethren Church, which please give through the paper and oblige.

W. W. Johnson.

Kokomo, Indiana.

This seems to be an opportune time to answer this brother's request. He professes to be a stranger to the principles and doctrine of the Brethren Church, and in this issue we can invite his attention to a long article by Brother Wampler which plainly sets forth the difference and illustrates it by a practical demonstration. With the aid that that article affords, it is not necessary for us to enter into any lengthy explanation.

There is essentially no difference between the faith of the Brethren and the German Baptist Churches.

The Brethren Church accepts the New Testaments as a complete Church Discipline. It teaches that Jesus Christ is the one and only head of the Church and the only legally authorized law-given, and besides him there is no other. That trine immersion constitutes Christian Baptism according to the scriptures. On this question the two churches are a unite; and so it would only be a waste of time to speak of the ordinances of the Lord's house. But there are a few self-righteous men in the German Baptist Church who have trampled down her accepted doctrine, who have changed her favorite name and taken the one she now bears: they seized the innocent annual meeting and converted it into a legislative body with unbounded authority and undefined power in dealing with all communicants who claimed membership in the religious body that recognized Alexander Mack as its patron leader. The representatives of this self-constituted hierarchey in its dealings with those who defended the purity of Gospel practices, were treated in a manner that would put to shame equity, common sense and Christianity, and after such ones were delivered to satan, as they called it, the body was pursued as long as it showed any signs of spiritual life. It was not the German Baptist Church that done this, no not at all; but a few men who claimed to be in it.

Therefore, demonstrated in practice, numerous proceedings, like the one recorded in this number were instituted in all parts of the country, and sentence of excommunication was pronounced upon thousands who were innocent of disobeying scripture that would warrant any such proceedings.

Here is another evidence of the extreme cruelty of the rulings of that self constituted authority, from a correspondent:

A TIGHT PLACE.

DEAR EDITOR:—The following is a circumstance that actually took place, not far from this place: A consistent sister of the Brethren Church took sick and after lingering some time all hopes of her recovery were given up; and in her meditations, she thought of her duties to God and satisfying her conscience. She remembered what the apostle left upon record that particularly applied to her case in that situation, and felt a desire to be anointed. But she lived in rather an isolated place, and considerable distance from an organized Brethren Church. At this time a German Baptist protracted meeting was in progress in the neighborhood, and two of their elders were attending it, one being a near neighbor to the sick sister. She informed them of her desire, and called upon them to visit her. They came, then she made known her request. They sat spell-bound, and one had his face hid in his handkerchief, and the other held his hands over his face. The husband was present during the scene. After a few moments of silence, the dying sister addressed them thus: "*Brethren I did not think that you would consider me so unworthy, that you would not grant my last request. I don't know that I have done any thing so wicked that you would refuse me that privilege.*"

The sick sister was told then that such was not the case, by her husband, but that they have a law and do not want to become amenable to it and fall into the hands of the church.

H. G. U.

Covington, O.

We beg of our inquirer to look at this scene for a moment. Here are two elders who united with a body whose preachers claimed to use the scriptures only as a rule of faith and practice, and promised to be faithful until life should end; and they were chosen to be ministers of this church, and then they "have a law," and in that law a master who will not allow them to do what their consciences dictate would be right and proper, and refuse to comply with the dying request of a consistent Christian woman, and weep as little children because they dare not.

The great difference, then, between the Brethren and German Baptist churches, is that the Brethren Church does not and will not accept any thing but the Scriptures as a rule or law in religion, while the German Baptist church has a body which makes laws and undertakes to enforce them as rules of spiritual development and Christian life.

The following we clip from the *Gospel Messenger*, the organ of the German Baptist Church, which is pertinent in this connection:

"We are glad to notice that some of our churches are beginning to see that forms and practices may change without effecting principle. True religion is a principle. This principle has been the same in all ages and nations, but the customs have been very different. The only form that religion has is the form of Godliness, and that form is shown most effectually in practice. There is a form that lacks power. To do religion is better than to try to show it."

The Annual Meeting defenders did and yet do enforce the "form that lacks power," and they expelled many because they would not put on that form, or because they talked against the custom of putting on the "form that lacks power."

We believe that our brother will be able to gather from what is published in this number, the principles on which the difference exists.

Serpents and Doves.

According to the Scriptures, serpents have one quality among their many undesirable qualities of character, that is desirable; also, the dove has a trait of character that is worthy of imitation. The Savior instructed his disciples, when he sent them out upon their work to be wise as serpents and harmless as doves. This is ground for assuming that the serpent has a desirable kind of wisdom, but it is associated with a disposition that Christ did not want his followers to manifest, and he supplants it with "as harmless as doves."

The snake is a wise creature, and in various parts of the Scripture a deceptive character is attributed to it by representing Satan as a serpent. Deception is abused prudence, or in other words it is carrying prudence beyond its righteous limits, or abusing it. The same mental powers that serve to give the character of prudence may be employed in a mercenary purpose, and then there is deceit, against which the judgments of God are pronounced.

The snake is a secretive creature, and secretiveness is a very good quality—wisdom that is very useful in any sphere of life; and this is the particular kind of wisdom that Christ desired his disciples to practice in their mission work. They were to go forth as lambs among wolves, and to make a foolish display of themselves and their doctrine would have thrust them into unnecessary punishment and put the holy doctrine up as a subject of vaine ridicule, and in order to prevent this he commanded them to be wise as serpents—not to go where dangers existe unless duty demanded it.

This is a quality of character that all Christians need at this time, and its influence should be particularly exercised over the tongue. An idle use of the tongue among wolves (enemies of righteousness) often leads to great tribulation, and such tribulation that shall be followed by no reward from heaven. Especially should all evangelists have this wisdom, and live in its exercise.

The wisdom which the serpent has is desirable, and, in this respect, it is good to be as the serpent is; but when we examine in what use this wisdom is employed, then we discover what gives the proverbial character of the serpent. It is prudent for the purpose of being destructive, and its wisdom is only a means to accomplish a cruel purpose. This is what the Christian should not do. The serpent has only two leading traits of character—prudence and destructive. The Christian missionary should have the prudence and be harmless instead of being destructive, or trait of pouring deadly poison into the hearts of those he comes in contact with.

This command of the Savior proposes a combination of character that merits study and that is worthy of practice. God does not admire a fool, and he does not desire that his children should be fools, and the Scriptures nowhere teach that they should be; but, if he is wise, and knows how to be cruel and observes where there is opportunity to be cruel, he should not so be—he is to be harmless, and as harmless as a dove. He is to accomplish his ends by the exercise of superior wisdom, and not by thrusting poisonous fangs into his opposer.

NOTES AND NEWS.

Brother McFaden will be on hand next week.

The North Liberty church has decided to hold a lovefeast on May 12th.

Brother Wampler's article is very long, but it came in at a nice time. We had nothing original in the way of correspondence this week to fill the place it occupies.

Brother W. C. Perry was able to preach again last Sunday. He had been almost ill for two weeks.

Bro. Isaac Ross of the Buckeye City church attended the meeting at Ankenytown last week.

Now is a good season of the year to secure subscriptions for the paper. When you are canvassing, remember this too.

The sisters are moving up toward a hundred dollars with their one dollar donations. We believe that they will continue at it until they gather a nice little sum, even though they may not reach $1,000; but it will make a nice statement for history, if they raise the whole of it, besides being a good work for the College.